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passage as the following (p. 443) might well reassure the class of readers whom I have in mind :

In one form or another the religious attitude toward the world-system seems as inseparable from a fully developed intelligent human experience as the ethical or the scientific, and this is of itself sufficient evidence that, whatever may be the accretions with which it is overlaid and disfigured in its various transitory guises, the religious experience in its permanent essence is an inseparable element in a comprehensive human experience of the world. And this is all that can be said of the scientific or any other aspect of the world of experience.

Or still better (p. 499) :

The ice-water of metaphysical speculation neither destroys nor sustains the active life, whereas the strong wine of religion, if it turns in the corrupted nature to poison, ministers strength and vigor to the frame of the fundamentally healthy. It is thus, I conceive, a pure mistake to think that metaphysics could ever furnish a substitute for practical religion. The metaphysician, being by nature a critic and analyst of experiences, may find "faith" more difficult than most men, but if he is to act as well as to think, there must be occasions when he does well to come out of his metaphysical shell and abandon himself to the current of vigorous practical emotion. For action, he too must have his "religion," even though he knows in his reflective moments that no man's religion, not even his own, is unalloyed truth. In fact, the very knowledge that no religion can be quite the truth should save the metaphysician from the temptation to treat any as mere error.

ALBION W. SMALL.

The Social Problem. By J. A. HOBSON. London: James Nisbet & Co.; New York, James Pott & Co., 1901. Pp. 295. \$2.

THE author's claim is stated in the preface: "This volume is designed to be an informal introduction to the science and art of social progress. It does not profess to furnish any sufficient outline of sociology or politics, but seeks to ask and answer certain preliminary questions which confront thinking men and women who are interested in work of social reform, and wish to reach satisfactory intelligible principles for their guidance in such work." He proposes an examination of the defects of economics in order to learn the true requisites of a social science which can furnish a satisfactory basis for an art of social progress. The work is divided into two books, whose titles are "The Science of Social Progress" and "The Art of Social Progress," but the boundary between science and art is not distinctly defined.

The chapter (pp. 256 *sqq.*) entitled "The Need of a Sociology" is a good starting-point for analysis of this vigorous, acute, and inspiring treatise. Observation of a city population reveals deplorable waste of life and happiness. The very poor are starved into weakness and degradation; the people of leisure suffer atrophy and become parasitic. Some have excessive power of enjoyment which demoralizes them and robs the poor. The sciences which reveal most directly the standards of well-being and the forms of loss are physiology and psychology. The strain of progress falls upon education. The supreme condition of social progress is that society know itself, and such adequate knowledge is a sociology. There must be a correlation of a great number of groups of specialist students devoted to the investigation of biological and psychical facts, and this work of specialists must be rendered scientifically fruitful by reference to wider extra-specialist conceptions. "Not, indeed, that social reform requires that the majority of citizens shall become expert social scientists; but such a social science must be in their midst in such a way that the practical statesmen, the journalists, preachers, teachers, and other leaders of public opinion, may be deeply and systematically informed by it, so that sound information and sound modes of thinking may in various degrees, by many channels, percolate into the general mind."

If society is really to direct its own life by conscious plans, and not be driven blindly along a path of chance or fate, its thought must be organized by a comprehensive science of conduct.

A few marginal interrogation points may arrest attention and suggest further consideration of controverted and controvertible statements and arguments. Perhaps the doctrine that wealth should be distributed according to needs rather than according to services, or on any other central principle, is most vital and most debatable. The author's standpoint is that of social need and social utility. In order to direct productive and distributive processes toward some rational end, rather than leave all to the play of clashing individual interests, there must be some general agreement about a standard of social utility. On some points agreement has been reached and embodied in customs and laws which express the general mind and will. This social mind can be made more intelligent by the advancement of science, the diffusion of knowledge, and the growth of a disposition to serve the public.

The social question is thus formulated (p. 7): "Given a number of human beings, with a certain development of physical and mental

faculties and of social institutions, in command of given natural resources, how can they best utilize these powers for the attainment of the most complete satisfaction?" This rather formal and abstract statement would be far more effective if it carried with it a more definite analysis of desires and satisfactions, and the ends they serve in the growth of human character.

The bias of the economist is still marked in this severe critic of political economy in the passage (p. 83) where he thinks that reformers should first give concentrated attention to the industrial supports of an evil material environment and reserve specific forms of higher missionary work for those social grades where these specific ends are first beginning to emerge. This assumes that the material environment of a besotted population can be improved without their coöperation and personal improvement. If anything is clear, it is that my poor people must be made the intelligent agents of their own economic advancement, as Octavia Hill's experience abundantly illustrates. Mrs. Browning was right in saying that such people need an ideal even to move them "to a cleaner styte."

Mr. Hobson's central economic thesis is that "gluts" are caused by excessive enjoyment by those who live on unearned income; and that the cure of "gluts" is to secure an equitable distribution of this income by means of public ownership and management of enterprises which are monopolistic in character. In this contention the author has good company.

Mr. Hobson will not please the individualists, because he advocates state or municipal ownership of natural monopolies; and he will arouse the wrath of some socialists, because he claims a place for private industrial enterprise. Both socialists and public-school teachers will have their patience tried by his declaration that political and governmental school machinery can never turn out educational commodities which are artistic and free from the dull uniformity of machine-made goods. Our author believes that educational experiments must be tried by voluntary enterprise.

Mr. Hobson accepts the orthodox doctrine of population in its modern form, and with it the logical socialistic conclusion that society must protect itself against excessive pressure as the product of industry by moral and legal restrictions on marriage, especially and primarily on the marriage of defective persons.

CHARLES RICHMOND HENDERSON.